KE FUZLAAT PAAK HAIN?

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بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

Kya Nabi Sallallahu Alaihi Wasallam ke fuzlaat paak hain?

Nabi Kareem Sallallahu Alaihi Wasallam hamaari tarah hi bashar (insaan) the, khaate peete, peshaab o paakhana karte, sote jaagte, chalte phirte aur kaam kaaj karte yani bashar hone ke naate hamaari tarah insaan the. Is baat ka zikr Allah Taala ne Quran mein kiya hai:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

TARJUMAH: Aye Nabi! Aap (logon ko) keh den ke main tumhaare hi jaisa ek bashar hon.
(Surah Al-Kahf, Surah No: 18 Ayat No: 110)

Yeh baat Nabi Sallallahu Alaihi Wasallam ne bhi bayan farmaayi hai. Hazrat Abdullah bin Mas'ood Radhiallahu Anhuma riwayat karte hain ke Nabi Sallallahu Alaihi Wasallam ne farmaaya:

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي

TARJUMAH: Main to tumhaare hi jaisa aadmi hon, jis tarah tum bhoolte ho main bhi bhool jaata hon, is liye jab main bhool jaaya karun to tum mujhe yaad dilaaya karo.
(Sahih Bukhari: 401)

Quran ki aayat aur Hadees mein lafz «بَشَرٌ مِثْلُكُمْ» qaabil e gaur hai, yahan yeh batlaana maqsood hai ke Muhammad Sallallahu Alaihi Wasallam na sirf insaan hain balke hamaare hi jaise insaan hain. Aur Hadees mein insaan ki ek bahut badi kamzoori bhoolne ka zikr hai jis ke mutalliq Aap Sallallahu Alaihi Wasallam ka yeh batlaana maqsood hai ke bhoolna insaani kamzoori hai aur choonke main bhi tumhaari tarah insaan hun is liye main bhool jaata hun, jab mujh se aisa ho jaaye to mujhe yaad dila diya karo. Is ke alawah bahut saare nusoos mein Aap Sallallahu Alaihi Wasallam ke deegar insaani awsaaf ka zikr maujood

hai jin tamaam ka zikr karna yahan zaroori nahi. Is pehlu ko madd e nazar rakhte huwe is baat ka suboot milta hai ke jis tarah ek aam insaan ke fuzlaat (peshaab o paakhana) napaak hain usi tarah Aap Sallallahu Alaihi Wasallam ke fuzlaat bhi napaak hain. Is pehlu ke alawah bahut se dalaail bhi is baat ko taqwiyat dete hain balki baaz dalaail se Aap Sallallahu Alaihi Wasallam ke fuzlaat ki na-paaki ki saraahat bhi milti hai.
Yahan un chand dalaail ka zikr kiya jaata hai jo Aap ke fuzlaat (peshaab o paakhana) ke napaak hone par suboot hain.

❶ Allah Taala ka farmaan hai:

أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ

TARJUMAH: Ya tum mein se koi qazaa e haajat (peshaab ya paakhana) se aaya ho.
(Surah An-Nisa, Surah No: 4 Ayat No: 43)

Yani jab tum peshaab ya paakhana kar ke aao to Namaz na padho yahan tak ke paak ho jaao (wuzu na kar lo) kiunki peshaab aur paakhana paaki ko khatam kar dete hain. Yeh hukm tamaam logon samet Aap Sallallahu Alaihi Wasallam ko bhi shaamil hai ke jab Aap Sallallahu Alaihi Wasallam peshaab ya paakhana kar ke aayen to wuzu karen. Aap Sallallahu Alaihi Wasallam hamaare liye namoona ban kar aaye the, Aap ka qaul o fe'l hamaare liye daleel hai, agar Aap ke har qaul o fe'l mein ikhtisaas hota to hamaare liye namoona nahi hote, haan Aap ke kuch ikhtisaas bhi hain, un ki khusoosiyat ki daleel maujood hai jo ke ek alag masla hai.

❷ Aap Sallallahu Alaihi Wasallam ke peshaab aur paakhana ki na-paaki ki sareeh daleel mulahza karen:

أَنَّهُ كَانَ يَحْمِلُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِدَاوَةً لِوَضُوئِهِ وَحَاجَتِهِ، فَبَيْنَمَا هُوَ يَتْبَعُهُ بِهَا، فَقَالَ: مَنْ هَذَا؟ فَقَالَ: أَنَا أَبُو هُرَيْرَةَ. فَقَالَ: ابْغِنِي أَحْجَارًا أَسْتَنْفِضْ بِهَا، وَلَا تَأْتِنِي بِعَظْمٍ، وَلَا بِرَوْثَةٍ. فَأَتَيْتُهُ بِأَحْجَارٍ أَحْمِلُهَا فِي طَرَفِ ثَوْبِي حَتَّى وَضَعْتُ إِلَى جَنْبِهِ

TARJUMAH: Abu Hurairah Radhiallahu Anhu RasoolAllah Sallallahu Alaihi Wasallam ke wuzu aur qaza e haajat ke liye (paani ka) ek bartan liye huwe Aap Sallallahu Alaihi Wasallam ke peeche peeche chal rahe the ke Nabi Sallallahu

Alaihi Wasallam ne farmaaya yeh kaun saheb hain? Bataaya ke main Abu Hurairah (Radhiallahu Anhu) hun. Nabi Sallallahu Alaihi Wasallam ne farmaaya ke istinjaa ke liye chand paththar talaash kar laao aur haan haddi aur leed na laana. To main paththar le kar haazir huwa. Main unhein apne kapde mein rakhe huwe tha aur laa kar main ne Aap Sallallahu Alaihi Wasallam ke qareeb rakh diya aur wahaan se waapas chala aaya.
(Sahih Bukhari: 3860)

Is Hadees mein saraahat ke saath mazkoor hai ke Sahabi e Rasool Hazrat Abu Hurairah Radhiallahu Anhu Nabi Sallallahu Alaihi Wasallam ke qaza e haajat ke liye bartan mein paani liye huwe the. Aap Sallallahu Alaihi Wasallam ne un se istinjaa ke liye paththar talab kiya. Agar Aap ke baul o baraaz paak hote to istinjaa ki zaroorat hi nahi thi. Is se saaf ayaan hai ke Nabi Sallallahu Alaihi Wasallam ka baul o baraaz bhi napaak hai.

✳ Ek amr ki wazahat: ✳

Yahan ek baat dhiyaan mein rakhna chahiye ke Aap Sallallahu Alaihi Wasallam hamaari tarah insaan hote huwe baaz insaani awsaaf mein hum se alag bhi hain jo Aap ki zaat ke saath khaas hain, masalan yeh hadees dekhen.
Hazrat Anas Radhiallahu Anhu jinhon ne das (10) saal tak Nabi Sallallahu Alaihi Wasallam ki khidmat ki bayan karte hain:

وَلَا مَسَسْتُ خَزًّا قَطُّ، وَلَا حَرِيرًا، وَلَا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَلَا شَمَمْتُ مِسْكًا قَطُّ، وَلَا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

TARJUMAH: Main ne kabhi koi resham, hareer ya koi cheez Aap ki hatheli se ziyadah narm aur mulaayem nahi dekhi aur na kabhi main ne koi mushk ya itr Aap Sallallahu Alaihi Wasallam ke paseene se ziyadah khushboodaar dekhi.
(Tirmizi: 2015)
Allama Albani Rahimahullah ne is Hadees ko Sahih kaha hai.

Is Hadees se pata chalta hai ke Nabi Sallallahu Alaihi Wasallam ki hatheli resham se bhi ziyadah narm aur aap ka paseena mushk se bhi ziyada khushboodaar tha. Is Hadees se in dono cheezon mein Aap ki khusoosiyat zahir ho gayi to jahaan Aap ke liye kisi khusoosiyat ka zikr sahih daleel se milta hai to woh Aap ke saath khaas hoga warna insaan ke jo awsaaf o khusoosiyyaat hain Aap Sallallahu

Alaihi Wasallam ke liye bhi hum jaise barabar honge. Haan mo'jiza alag cheez hai, Aap ka maqam o martaba bhi ek alag cheez hai, isi tarah Aap ki zindagi bahaisiyat e Nabi bhi alag muaamla hai. Yahan behas sirf bashar hone ki haisiyat se hai aur peshaab o paakhana ka talluq bashariyyat ya bashari awsaaf se hai jo tamaam insaanon ke liye ek jaise hain.

✪Shubhaat ka radd:✪

Kuch logon ko Nabi Sallallahu Alaihi Wasallam ke fuzlaat (peshaab o paakhana) ke paak hone ka shuba huwa hai jin ka radd yahan kiya jaata hai:

Pehla shuba peshaab peene se mutalliq:

Mustadrak Hakim aur Tabarani waghera mein Umm e Aiman Radhiallahu Anha ke peshaab peene ka zikr hai:

عن أُمِّ أَيْمَنَ قالت : قام رسول الله صلى الله عليه وسلم مِنَ اللَّيْلِ إلى فَخَّارَةٍ في جَانِبِ الْبَيْتِ فَبَالَ فيها، فَقُمْتُ مِنَ اللَّيْلِ وأنا عَطْشَانَةٌ فَشَرِبْتُ ما فيها وأنا لا أَشْعُرُ فلما أَصْبَحَ النبي صلى الله عليه وسلم قال: (يا أُمَّ أَيْمَنَ قُومِي فَأَهْرِيقِي ما في تِلْكَ الْفَخَّارَةِ) قلت : قد وَاللَّهِ شَرِبْتُ ما فيها ، قالت : فَضَحِكَ رسول الله صلى الله عليه وسلم حتى بَدَتْ نَوَاجِذُهُ ثُمَّ قال: أما إِنَّكِ لا تَتَّجِعِينَ بَطْنَكِ أَبَدًا

TARJUMAH: Umm e Aiman Radhiallahu Anha se riwayat hai woh kehti hain RasoolAllah Sallallahu Alaihi Wasallam ek raat uthe aur ghar ke ek jaanib pyaale mein peshaab kiya usi raat main piyaas ki shiddat ke saath uthi aur pyaale mein jo tha mein ne pi liya aur main jaan na saki. Subuh mein Nabi Sallallahu Alaihi Wasallam ne kaha: Aye Umm e Aiman! Utho aur pyaale mein jo hai use baha aao. To unhon ne kaha, Allah ki qasam, pyaale mein jo tha woh pi gayi. Woh kehti hain ke Aap Sallallahu Alaihi Wasallam muskuraaye yahan tak ke daant zahir ho gaye aur farmaaya: Khabardaar! Be-shak ab aaj ke baad kabhi apne pet mein beemari na paaogi.
(Mustadrak Hakim: 4/70, Hilyat ul Awliyaa: 2/67, Al-Mo'jam Al-Kabeer Lit-Tabarani: 25/89-90)

Yeh riwayat Zaeef hai, is ki wajah yeh hai ke is mein ek rawi Abu Malik Nakha'ee bil-ittefaaq Zaeef hai, doosra yeh ke is riwayat mein Inqitaa bhi hai is liye yeh

riwayat istedlaal ke qaabil nahi.
Baihaqi aur Tabarani mein ek doosri riwayat hai jis mein mazkoor hai Umm e Habeebah ki Barakah naami khaadima ne Nabi Sallallahu Alaihi Wasallam ka peshaab pi liya jo Aap ne ek lakdi ke bartan mein kar ke chaarpaayi ke neeche rakh diya tha. Yeh riwayat bhi Zaeef hai. Nasai mein sahih riwayat maujood hai us mein peshaab peene ka zikr nahi hai, Hazrat Umaimah bint e Ruqaiqah Radhiallahu Anha se riwayat hai:

كَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَحٌ مِنْ عَيْدَانٍ يَبُولُ فِيهِ، وَيَضَعُهُ تَحْتَ السَّرِيرِ

TARJUMAH: Nabi Sallallahu Alaihi Wasallam ke paas lakdi ka ek pyaala tha jis mein Aap (raat ke waqt) peshaab karte the. Aur use apni chaarpaayi ke neeche rakh lete the.
(Nasai: 32)
Allama Albani Rahimahullah ne is Hadees ko Hasan Sahih kaha hai.

Doosra shuba khoon peene se mutalliq:

Kuch Ahadees mein Sahaba e Kiraam se Nabi Sallallahu Alaihi Wasallam ke khoon peene ka zikr milta hai us se istedlaal kiya jaata hai ke Nabi Sallallahu Alaihi Wasallam ke fuzlaat paak hain. Is daleel se awwalan yeh istedlaal karna ke Aap Sallallahu Alaihi Wasallam ke peshaab o paakhana bhi paak hain Qat'ee sahih nahi hai. Khoon ki daleel khoon tak mehdood hogi.
Saaniyan (doosra yeh ki) is silsile mein jo riwayaat hain un sab mein Zof paaya jaata hai. Shaikh Muhammad Saleh Al-Munajjid ne un saari riwayaat ki takhreej aur hukm bayan kiya hai jo Multaqa Ahl ul Hadees par bhi maujood hai. Taqreeban paanch logon se khoon peene ka zikr hai.

- Abdullah bin Zubair Radhiallahu Anhuma se. Is riwayat mein ek rawi Hunaid bin Qasim bin Abdur Rahman Majhool hai jis ki wajah se riwayat Zaeef hai.
- Safeena Radhiallahu Anhu se. Is riwayat mein ek rawi Buraih ke Zaeef hone se yeh riwayat Zaeef hai.
- Salim Abu Hind Al-Hajjam Radhiallahu Anhu se. Is riwayat mein Abul Hajjaaf rawi par jarah hone ki wajah se yeh riwayat Zaeef hai.
- Ek Qurashi ghulam se. Is mein ek rawi Nafe' Abu Hurmuz Kazzaab rawi hai.
- Maalik bin Sinaan Radhiallahu Anhu se. Yeh riwayat bhi Mursal hone ki wajah se Zaeef hai.

Teesra shuba:

Ek ghadi hue riwayat se bhi istedlaal kiya jaata hai ke Nabi Sallallahu Alaihi Wasallam ke fuzlaat paak hain. Hazrat Aisha Radhiallahu Anha se riwayat hai:

أنَّ رسولَ اللهِ صلَّى اللهُ عليهِ وسلَّمَ كان إذا دخلَ الخلاءَ ثُمَّ خرجَ: دخلْتُ فلاأرى أثرَ شيءٍ، إلَّا أنِّي أجِدُ رِيحَ الطِّيبِ، فذكرْتُ ذلك له فقال: أما علِمْتِ أنَّا معشرَ الأنبياءِ نَبَتَتْ أجسامُنا على أجْسادِ أهلِ الجنةِ، فما خرج مِنَّا ابْتَلَعَتْهُ الأرضُ

TARJUMAH: Jab Nabi Sallallahu Alaihi Wasallam bait ul khala jaate aur nikalte to main us mein daakhil hoti aur wahaan kisi cheez ka asar nahi paati albattah wahaan khusbhoo ka asar paati. Main ne is baat ka Nabi Sallallahu Alaihi Wasallam se zikr kiya to Aap ne farmaaya: Kya tum nahi jaanti, hum Ambiya ki jamaat hain, hamaare ajsaam jannatiyon ke ajsaam par banaaye gaye hain, un se jo kuch bhi nikalta hai zameen use nigal leti hai.

Ibn e Adi ne is riwayat ko Al-Kamil Fiz-Zu'aafaa mein zikr kiya hai aur kaha hai ke is mein Husain bin Ulwaan hai jis ki Ahadees aam taur se Mauzoo' hoti hain aur yeh Ahadees ghadne waala hai. Ibn e Hibban ne bhi ise Mauzoo' kaha hai, in ke alawah bahut saare muhaddiseen ne is Hadees aur is ke rawi Husain par sakht jarah ki hai.

Chautha shuba:

Kuch log yeh shuba paida karte hain ke Nabi Sallallahu Alaihi Wasallam ke mo'jizaat mein se hai ke Aap ke fuzlaat paak hain aur peshaab o paakhana ke liye istinjaa jo karte hain woh sirf ummat ko taleem dene ke liye karte hain. Yeh dawa bila daleel hai aur koi dawa baghair daleel ke saabit nahi hota. Agar baghair daleel ke yeh dawa tasleem kar liya jaaye to deen mein kuch bhi kaha jaa sakta hai. Yeh bhi kaha jaa sakta hai ke aap ko peshaab o paakhana lagta hi nahi tha. Aap to yun hi ummat ki taleem ke liye bait ul khala jaate the. Jab un Hazraat se sawaal kiya jaaye ke aap to kehte hain Nabi Sallallahu Alaihi Wasallam ka peshaab bahut se Sahaba ne piya hai to is ka bhi jawaab de denge. Aap ko peshaab aata hi nahi tha, sahaba ne jo peshaab piya hai woh to ek mo'jiza tha, warna Aap ko peshaab o paakhana nahi aata tha. Yeh ek farzi daleel un Hazraat ko samjhaane ke liye di hai jo apne mann se farzi mo'jiza bana lete hain.

Paanchvaan shuba:
Ahl e ilm ke darmiyaan Nabi Sallallahu Alaihi Wasallam ke fuzlaat paak hain ya napaak is mein ikhtilaaf paaya jaata hai. Kuch ne paak kaha hai. Masalan Hafiz Ibn e Hajar Rahimahullah. Is ki muta'addid wujoohaat hain.
Awwalan: Kuch ahl e ilm ne fuqahaa ka fiqhi mazhab zikr kiya hai na ke unhon ne tarjeeh de kar alag se apna koi mauqif bayan kiya hai.

Saaniyan: Tahaarat o adm tahaarat ki baat, fuzlaat se mutalliq riwayaat ke Sahih ya Zaeef hone par munhasir hai. Jinhon ne fuzlaat waali kisi riwayat ko sahih kaha hai un ke nazdeek Aap Sallallahu Alaihi Wasallam ke fuzlaat paak hain jabki yahan aap ne jaan liya ke is silsile mein koi riwayat paaya e suboot ko nahi pahunchti hai.

Saalisan: Ulama ke aqwaal nusoos ke bar-khilaaf daleel nahi huwa karte. Jab hamein ma'loom hai ke Nabi Sallallahu Alaihi Wasallam peshaab o paakhana se istinjaa karte the to yeh sareeh daleel hai ke Aap Sallallahu Alaihi Wasallam ke fuzlaat (peshaab o paakhana) napaak hain.
Khulaasa e kalaam yeh huwa ke Nabi Sallallahu Alaihi Wasallam ke fuzlaat (peshaab o paakhana) napaak hain, yahi mazhab e mukhtaar hai.

والله اعلم بالصواب

Note :Isey khudh bhi padhey aur dooosron ko bhishare karey.Mazeed Deeni masail, jadeed mouzuaat aur fiqhi sawalat ki jaankari keliye visit kare

30 September 2020